1:Stanford U. S-4, 5 1956 AF16 SW China
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near which a pig is kept, and at the time of spring fertilizing the material from the pit is mixed with topsoil or water and spread on the fields. Grass and grainstalks are carefully husbanded to be used as fodder for the farm animal, if the family is fortunate enough to have one, and as fuel for cooking, and, rarely, for heating the house. Cloth is scarce, and clothing is worn until it falls apart; after that the rags are used to make the soles of cloth shoes. Wood for all purposes, is more abundant in Yunnan and Szechwan than elsewhere in China, but farm buildings are made of pounded earth, mud bricks, or, in the rice region, of bamboo lathe and mud plaster. Floors are of earth, and only the dwellings of the wealthiest farmers have glass windows. The dominant fact of life in the Chinese countryside is poverty. This has grown steadily worse during the last hundred years as factory-made goods destroyed village handicrafts, usury and tenancy increased, wars and ineffectual governments brought disruption and oppression, and over-population became steadily worse. "The most bankrupt countryside in Asia is the Chinese. The worst crisis of over-population China has yet had to face has been accompanied by a breakdown of traditional ideas and traditional

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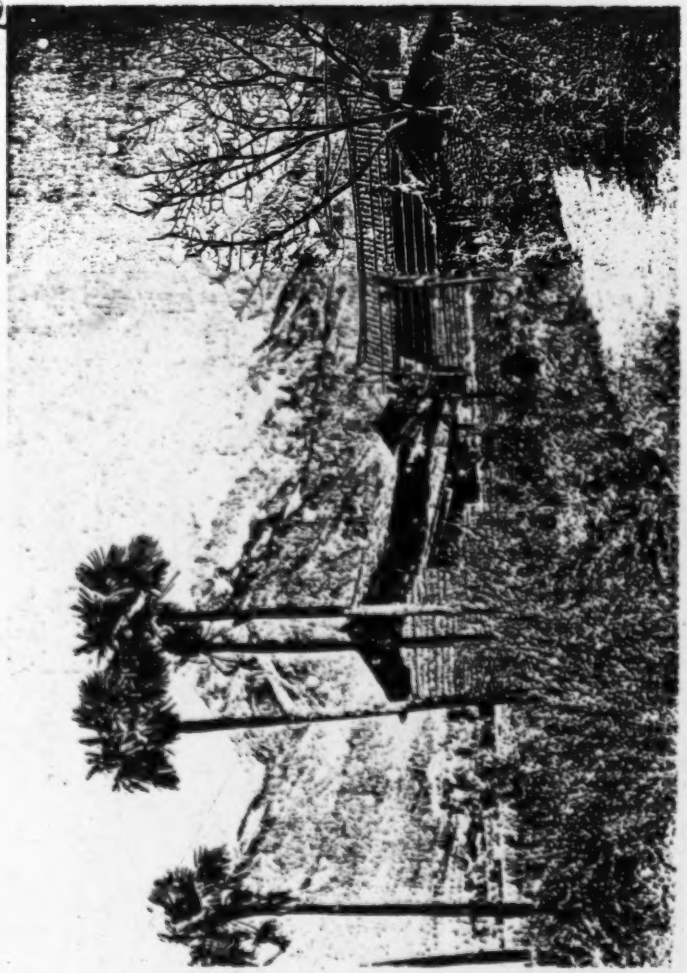

(Courtesy Nat. Geogr. Soc.)

PLATE 66. — MOUNT SHAN-TIU-TOU

玉龍山脚千家

The highest peak of Yü-lung Shan as seen from the village of Lili-mi-adzw-to'ag (in foreground) in the Ii of Pai-sha. To the left Ian palms (*Trachycarpus Perlowei*), to the right a leafless walnut tree. The rack in front of the house is used for drying grain, turnips, etc.

[p. 1408]

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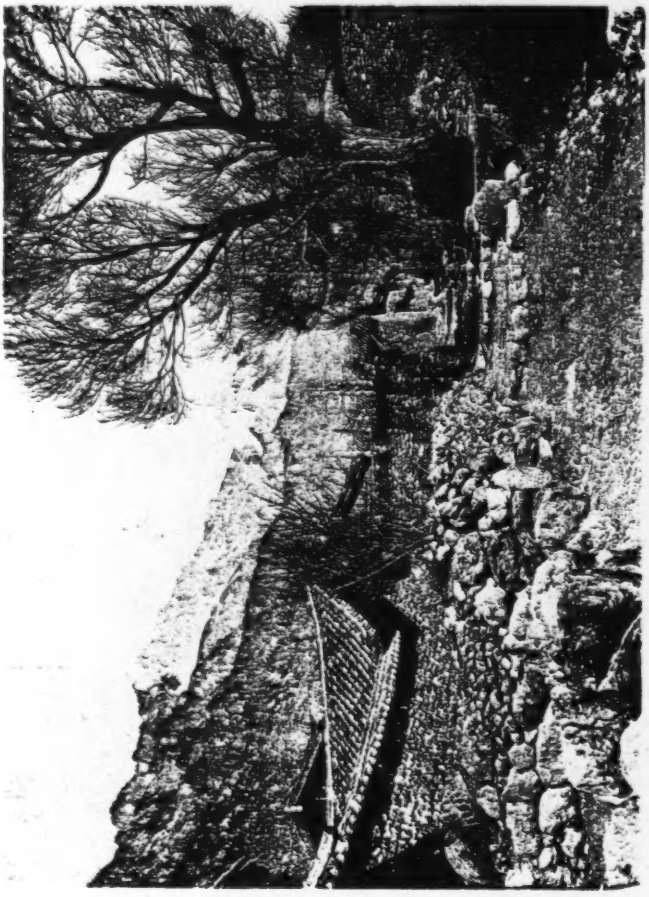

(Courtesy Nat. Geog. Soc.)

PLATE 74.—THE NA-KHI VILLAGE OF NV-LV-K'Ö OR HSÜEH-SUNG-TS'UN

■ ■

The last village on the north-western part of the Li-chiang plain in the Commune of Pai-sha, at an elevation of over 9,000 feet, at the foot of the Yü-lung Shan. The Na-khi name of the village means: "At the foot of the silver rocks." Mt. Shan-tzu-tou in background.

[p.140]

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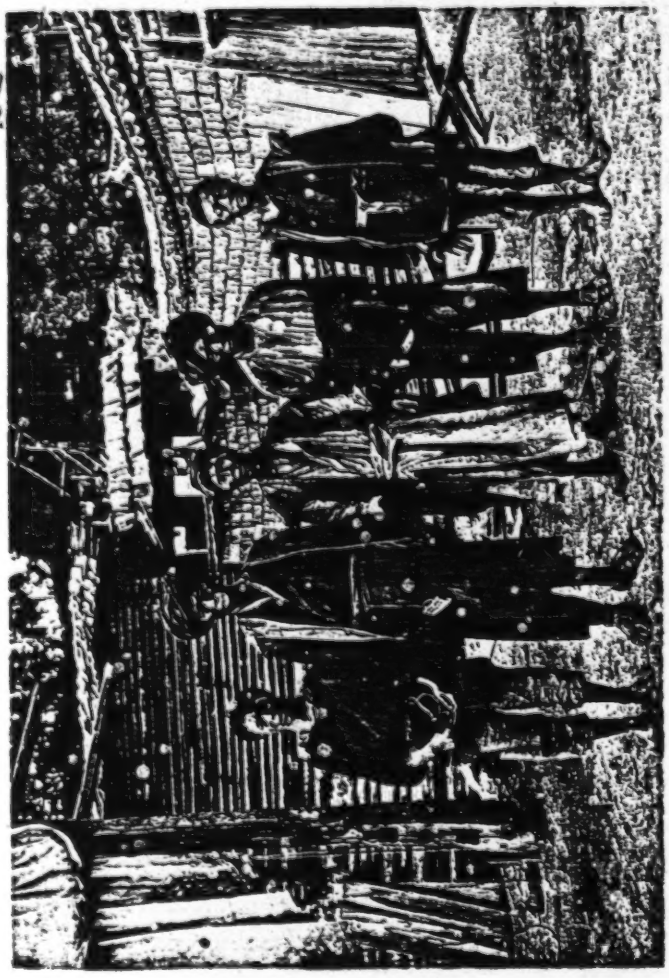

(Courtesy Nat. Geog. Soc.)

PLATE 96. — NA-KHI PEASANTS OF MIEN-YU-WÔA

麼 些 族 農 民 像

Na-khi farmers from the Yangtze loop still live a primitive existence untouched by Chinese civilization. The men are tall and sturdy and wear large dark blue turbans.

[p. 172 H]

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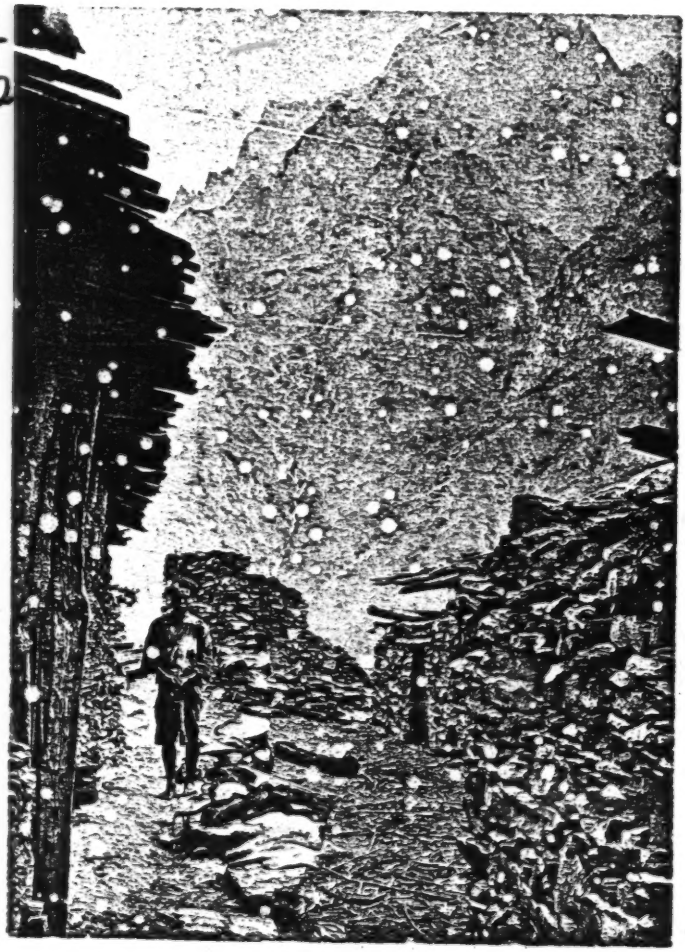

(*Courtesy Nat. Geogr. Soc.*)

PLATE 122. — THE NA-KHI HAMLET GYI-P'ER-LO IN THE 'A-TS'AE-GKO GORGE

茨昌角廖巴爾家村

The isolated village consists of seven families and is built entirely of rock; its elevation is 7,775 feet, and is in Chung-tien territory.

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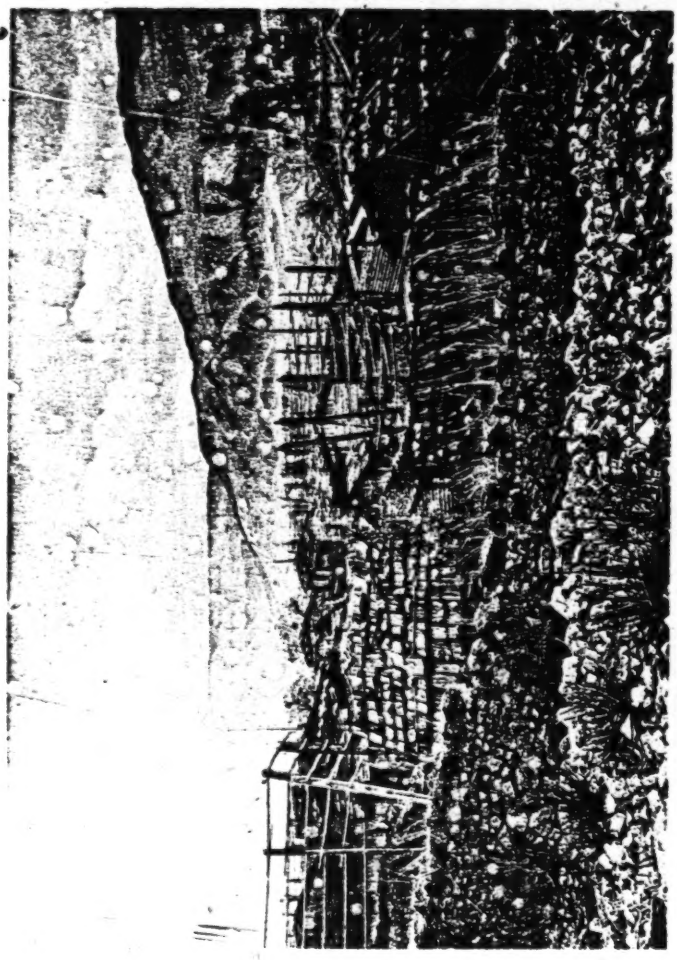

PLATE 132. — THE BAÄ-SHA NA-KHI VILLAGE OF WU-HU-WÖA

北 鄉 納 西 村

The houses are built of mud bricks with a superstructure of wood. The roof is of boards weighted down with rocks. On the racks they dry their grains and turnips.

[p.220L]

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and its crags, Ha-ba nv-lv or Ha-ba ndshĕr nv-lv (Ha-ba Snow peak), 18,700 feet in height.

Arrived at the edge of the deep Ta-shen-kou ravine, elevation 7,150 feet, which has its source on Ha-ba nv-lv, the trail leads up it, narrow and precipitous in the extreme. The lower slopes are grass-covered, with here and there pure stands of cane-brake (*Arundinaria*). At the wooden bridge which spans the torrent of the ravine one beholds grandeur of scenery which is difficult to describe. The two sides of the yellowish-red cliffs, sheer and precipitous, form a gate lined with a few evergreen oaks with golden foliage (*Quercus semicarpifolia*), through which one views the deeply cleft and crenellated limestone wall rearing its pinnacled, snow-capped crown thousands of feet into the turquoise-blue sky, and at its foot the blue-green surging waters of the Yangtze. (PLATE 126). Indeed a picture of indescribable beauty.

From the bridge, elevation 7,450 feet, the trail ascends the vertical wall of Ta-shen-kou in zigzags to an elevation of 8,000 feet; a bluff here overlooks the Yangtze, which flows over 2,000 feet below. From the bluff the trail leads into a large and broad amphitheater-like depression sloping steeply to the Yangtze. At an elevation of 7,800 feet, is a village of Chinese squatters from Ssu-ch'uan called Ho-t'ao-yüan 核桃園 (Walnut garden). Its name in Na-khi is Yü-hoa-t'an (Sheep nest bottom). Fourteen families dwell here in utter isolation: the most forlorn, rocky, dusty, waste imaginable. Its fields are narrow terraced strips with scattered mounds of rocks.

In this waste Ssu-ch'uanese have settled for 60 years and built their houses of stone. The people are filthy to a degree, black with the grime of years, their garments rags of hemp cloth, their untanned goatskin jackets sewn together haphazardly, the edges of the ragged skins not even trimmed. The majority of these people are cretins, indifferent to their surroundings, they rummage from hill-side to hill-side to find enough to keep body and soul together. A tiny spring, shaded by a willow, in the center of the dreary waste forms their water supply. How the name "Walnut garden" originated is not known, for not a single tree of that species is visible.

From this village the ground rises steeply to the foot of the forested cliffs. Here the entire landscape appears to have undergone some terrific convulsion, for half the mountain-side lies about in enormous boulders or blocks of rocks a hundred or more feet across. It is as if the mountain had been split with a giant crowbar into myriads of pieces scattered over the hill-sides. Among these ruins a few Chinese have built their homes of rock, using the boulders as part walls for their cheerless, dreary abodes.

Passing by these stone dwellings the trail ascends the limestone cliffs through oak forests to the top of the spur at 9,150 feet elevation, and thence skirts the wild and stupendous rock walls, with chutes and landslides 4,000 feet in length descending everywhere. It leads to another bluff 9,700 feet in height where some lonely pines cling to it by the side of the trail which has been cut out of the living rock. We continue to skirt the terrific cliffs, now forested with oaks, cane-brake, pines, and lovely rhododendron bushes with from pale pink to deep rose-red flowers. We have left the arid belt and a cool breeze makes climbing easier. On and on we go skirting the vertical walls of this deep canyon, and in a final effort, as if to conquer all, the trail leads in zigzags to the

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a stalagmite has risen, the two meeting and acting as a bridge for the water.

Back of the village of Gu-dù is a large enclosure surrounded by beautiful oaks; this is the great *muan-bpö d'a* (place of worship) where the people of Bbĕr-ddĕr propitiate Heaven.

The hamlets are dirty, as are the inhabitants. The foundations of the houses are built of rock with a superstructure of logs and mud bricks. Others, again, are made entirely of logs, like Swiss chalets. They are low and their roofs of boards are weighted down with rocks (PLATE 132). The women are very shy and flee like deer at one's approach. They wear a much-pleated skirt of hemp cloth, similar to the women of Mba-yi-wùa and those of the Miao tribe.

The sacred grotto Shi-lo ne-k'o. — Bbĕr-ddĕr is a famous place of pilgrimage, for it is the wish of every Dto-mba, or Na-khi sorcerer (perhaps better called priest), to visit Bbĕr-ddĕr once in his life and make a pilgrimage to Shi-lo ne-k'o, a cave in the mountains hemming in Bbĕr-ddĕr to the east. This cave is also, but less commonly, spoken of as Shi-lo 'a-k'o. There Dto-mba Shi-lo, founder of the Na-khi religion (Shamanism), was said to have lived, and from there he taught the people and spread his creed. Dto-mba Shi-lo is none other than sTon-pa gShen-rabs (pronounced Tön-pa Shen-rab), founder of the ancient pre-Buddhistic Bön religion of Tibet, often also spoken of as Tön-pa Shen-rab-mi-bo སྟོན་པ་གཤེན་རབ་མི་བོ , the word Tön-pa (Na-khi, Dto-mba) meaning teacher. The Na-khi have no *r* nor do they pronounce clearly a final consonant unless it be a nasal one. They therefore call him Shi-lo or Shü-lo instead of Shen-rab.[12]

Tön-pa Shenrab himself is, however, not meant, but, as the Dto-mbas say, one of his later incarnations who dwelled in that cave. No date is given and it is impossible to find out when he lived there. It is, however, a place of pilgrimage for the Dto-mbas, but now very difficult of access on account of the absence of a ferry over the Yangtze.

Bbĕr-ddĕr is in itself not a sacred place, but it is a place of pilgrimage because of its sacred spring, Bbĕr-p'ĕr-dtĕr, and the sacred cave. Handel-Mazzetti denies that Bbĕr-ddĕr is a sacred place of the Mo-so and relies also on the negative statement of the Dutch missionary Kok, who at the time of his visit was resident of the Pentecostal Mission at Li-chiang.

To reach the cave it is necessary to cross the stream Bbĕr-p'ĕr gyi and climb the high slopes of old limestone, forested with pine and oaks. At 9,600 feet elevation the cave is reached. It is, however, more of a grotto than a cave. To enter it one has to climb into a chimney-like hole, and it is there that the first Dto-mba was said to have dwelled. There are two such chimney-like chutes separated by a fluted limestone wall, in front of which is an incense burner and a pot for holding water, (probably to perform *Ch'ou-ch'ĕr* purification with water). To the left, below the main entrance, is a stone altar for burning oak and pine branches as offerings (PLATE 140). The Dto-mbas believe that a rock pried loose from the actual wall of the cave and taken home, will make

[12] *See* J. F. Rock, The Birth and Origin of Dto-mba Shi-lo in *Artibus Asiæ* Vol. VII, 1938, pp. 5–85, and *BEFE-O*, T. XXXVII; 1937, 1, pp. 1–39.

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with scrub vegetation; beyond a high, bare range rises above it, with a black, sharply-pyramidal rock forming the highest point.

We reach a hamlet of a few houses constructed of red earth, built close together like a fortress, with the windows near the roof, the latter crowned by huge mounds of grass. Yak were grazing over the bare, dry fields. Below in the ravine is the Tibetan village of Yo-nyi (Yo-i 約宜; in Yün-nan pronounced Yo-ni) with its terraced fields, grey and dusty. We descend and follow at the bottom of a narrow, rocky valley, bare of vegetation with the exception of *Sophora viciifolia* bushes, till we reach the Tibetan hamlet of Sha-dung (Sha-tung 沙東). Here walnuts and willows grew along the fields. To the east is the trail to Pong-tse-ra, and to the west the trail which leads to the Kar-ri (Keng-li 更里) Pass. At Sha-dung we cross the stream which descends from the Kar-ri La and follow the valley on the south bank. Near the mouth of this lateral valley is a formidable dwelling with a golden spire, the compound is surrounded by a wall on which Tibetan mastiffs were racing wildly up and down. It is the residence of a Huo-fu (incarnation of the Tung-chu-lin lama).[10]

The trail enters an arid and weird, ravine with loose rocks and boulders scattered over the slopes to the very top. It is narrow and one li beyond its mouth it is blocked by an isolated, pyramidal hill crowned by a *Shan-shen Miao* 山神廟 (Shrine to a mountain spirit). Here the stream makes a detour to the left; to the right a barren valley opens out near the temple-crowned hill, covered with cactus (*Opuntia monacantha*). What little vegetation there is consists of Berberis, Sophora, and the small-leaved *Bauhinia densiflora*, while deciduous willow trees line the banks of the stream. *Pteris longifolia* is also common. On the right hill-side is a conglomeration of houses resembling watch-towers. It is the hamlet of Pe-shin. Dogs run around wildly on the flat roofs, barking viciously at the traveler in the deep and narrow ravine. It would be easy to stop an army here by rolling down the loose rocks which lie in myriads on the valley slopes. Beyond Pe-shin the slopes are composed of disintegrated shale and fine grey dust resembling ashes.

Farther on, the valley divides, the right-hand branch being quite barren; the trail follows up the left branch and here, at the mouth of the valley in a specially constructed shed three large cylindrical prayer-wheels, eight feet long and one foot in diameter, dressed in red and white skirts, whirled around like mad, driven by the stream. Further up the valley was another set, but these were out of commission. For 10 li the trail leads through this rocky, ever-narrowing ravine, till we come to the fortress-like Tibetan hamlet of Sha-yi (Shou-i-ts'un 設義村), situated on a flat spur above the river. At one end of the village is a lama shrine or small temple, with a golden roof and spire, probably the private chapel of the Tibetan T'u-ssu who resides here.

Near Sha-yi the trail passes through *Pinus Armandi* forest which later gives place to *Quercus semicarpifolia* trees, with here and there a *Rhododendron decorum*, several deciduous trees, rose-bushes, Caragana, etc. The mountains rise steeply, the stream is ice-bound (December), and at an eleva-

[10] The Huo-fu is a member of the family of the T'u-ch'ien-tsung of Pong-tse-ra, who also resides here.

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342 The houses of Kar-ri are of mud brick, but are unlike the Tibetan houses of the Mekong valley, which have flat dirt roofs. Here the roofs are of wooden slats weighted down by rocks, as is the Na-khi custom.

*487 *133 *137 The Chinese map gives the village of T'o-ting between Sha-yi and Kar-ri. This village was said to have been the northern border of the Wei-hsi district, but we have not encountered such a place on the road from Pong-tse-ra to Kar-ri, neither is it marked on Davies' map.[12] South of Kar-ri the rocks are Devonian sediments which form also the hills to the south of the river.

To the east a small valley debouches into the one we have been descending; deciduous oak scrub covers the lower slopes, while the hill-sides above are clothed with *Pinus yünnanensis*. A deep valley extends diagonally across the mouth of the Kar-ri valley, the trail leading to the broad, rocky streambed which we cross to the south bank, where the hamlet of Tsho-khà-thang, written mTsho-kha-thang is situated[13] (PLATE 208). The women of this [291] region dress like the Na-khi or Mo-so women of La-pao, within the Yangtze loop, north of Li-chiang, wearing much-pleated hemp cloth skirts; they are unlike Tibetan women, and belong to the Mo-so Ku-tsung tribe (PLATE 209). The houses are very quaint and it seems that their domestic animals enjoy [342] residence in the upper story of their houses, while the family lives on the ground-floor, as the accompanying picture would indicate (PLATE 208).

5. YON-DZE-KHÀ (CHU-PA-LUNG 竹巴龍)

We now reach the Yon-dze-khà[14] which has its source on the southern slopes of Pai-mang Shan; it is spanned by a covered wooden bridge (PLATE 210). The trail follows the south bank downstream, through *Quercus semicarpifolia* forest, the stream thundering over huge boulders, a mass of foam. Up it leads again a forested spur and thence to the deep, rocky gorge of the Yon-dze-khà, weird and dismal, with fantastic peaks to the east. We continue down the gorge, mainly composed of limestone, crowned by crags and odd pinnacles. the highest of which bear Picea trees which accentuate their loftiness. To the west a brook descends from a narrow zigzag valley, at the head of which black, rocky snow-crowned peaks rear their bleak summits into the sky. A long wooden plank-bridge spans the stream and leads us to the Tibetan hamlet of Na-ri (Na-li 那里). Na-ri is situated on the east bank of the stream at the foot of a huge, grey limestone cliff with a deep ravine opening out behind the village; in the distant background a high, deep-blue, densely forested range closes the valley.

[12] HANDEL-MAZZETTI gives a village of To-tyü which may be identical with the Chinese T'o-ting. but this village is at the junction of the Yon-dze-khà and the Yangtze, and on the western bank of the latter. As the Chinese map is not at all reliable, it is very likely that T'o-ting is identical with To-tyü, which may be the Na-khi pronunciation of it.

[13] མཚོ་ཐང་

[14] The lower part of this gorge is known as Cho-pa-rong written lChog-pa-rong ལྕོག་པ་རོང་ (Chu-pa-lung 竹巴龍; also Chou-pa-lo 周巴洛): the stream is called Chu-pa Ho 竹巴河. The divide between this latter stream and the Mekong is known as Chou-pa-lo Hsüeh-shan (Snow mountain of Chou-pa-lo).

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Tsui-yi. The glen is short but steep and is called She-lü-lü-t'o, meaning "Iron nuggets steep place," from the fact that iron was once mined here. The elevation of this part of the valley is 9,600 feet. A short distance below the pass, Pa-erh-shao 壩耳勺 [also called Pa-erh-ch'iao], is visible. The little village is situated on a very fertile plain, but has been almost abandoned because of Lo-lo depredations. Beyond the spur south of Pa-erh-shao, and still belonging to Yung-ning, is the hamlet of Pai-chio-pa 白角壩 in Lang-ch'ü T'u-ssu territory. The distance from A-ngu valley to She-lü-lü-t'o is 22.5 li.

The trail descends the narrow glen and leads out into the great valley of Tsui-yi called in Chinese Wa-erh-lo 挖耳壢, where a magnificent view awaits the traveler; the entire Li-chiang snow range, like a huge sleeping dragon, appears on the distant horizon, but the third peak, Ha-ba ndshĕr nv-lv, is hidden by other ranges. Arrived in Tsui-yi valley the trail continues west between fields, in ditches and over rocks thrown there by the farmers. Most of the settlers in the upper part of this valley are sons of Han (Chinese). Any trail passing between fields is always the recipient of all the rocks the peasants can find in their fields. It also serves as irrigation ditch, the water from one terraced field being allowed to overflow on to the trail, to irrigate a field lower down. When the water is not wanted lower down the path becomes the bed of a brook. The valley floor is terraced; in the southern valley wall is a broad amphitheater traversed by three streams which flow into the Tsui-yi Stream. Here are several hamlets collectively called Lŏ-bü. Beyond Lŏ-bü the valley narrows and the trail leads along the grass-covered hill-side (*Heteropogon contortus*), with here and there a hamlet of a few houses. Next to Hli-dü, Tsui-yi is by far the richest agricultural, rice-growing area in the Yung-ning territory.

Continuing on the northern valley slopes we come to the hamlet of A-ka-lo, elevation 8,000 feet. The houses are of mud, the roofs of boards weighted down with rocks. The trail follows the narrowing valley to a bridge near the hamlet of Wa-erh-lo, elevation 7,050 feet. Crossing the bridge over the torrent we continue on the southern slopes in the deep, narrow canyon which Tsui-yi has now become. Mile after mile, the entire stream-bed, rocks, water, etc., is a light green, from immense quantities of algae. The trail winds in and out of lateral canyons, is exceedingly narrow and leads several hundred feet above the roaring green torrent.

The Li-su of Ba-ssu-ko hamlet.—After crossing a lateral valley we ascend the mountain-side to a huge rock shelf or broad terrace, at an elevation of 7,050 feet. Here is the Li-su hamlet of Ba-ssu-ko, known in Na-khi as P'ä-dä. The houses are regular pine log cabins, the roofs of pine boards weighted down with rocks. The latter become superfluous at pumpkin season for the entire pumpkin crop is stored on the roofs of the houses (PLATES 234, 235). The Li-su inhabitants when asked whence they had originally come, replied they did not know, except that they had settled in Ba-ssu-ko for many generations. They do, however, still speak their own language besides Hli-dü and Li-chiang Na-khi, as well as Chinese. Over 30 families dwell in this miserable conglomeration of huts, which look as if they had been dumped on a rock pile.

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some 20 li from Lhasa. The name of his incarnation is mKhan-sprul-blo-bzang-ye-shes-bstan-hdzin-bdang-phyug* (pronounced Khentrül Lo-zang Ye-she ten dzin wang chhug). The original Huo-fu was a native of Gya-rong (rGya-rong) in west Ssu-ch'uan. The first incarnation went from Lhasa to Peking, whither the late Dalai Lama had gone after the Younghusband expedition, to invite him to return to Lhasa. He was then an old man and on the return journey he died at Ku-mbum (sKu-hbum) a famous monastery in Amdo, west Kan-su. The second incarnation died as a child, and the third is the little boy born on the island of Nyo-ro-p'u (PLATE 254). The boy now grown to manhood left for Lhasa in December 1943.

On the eastern side of the island, just below the highest point, is a little bay called Khi-mun (Dead bodies). Here, several hundred years ago, were washed ashore the bodies of Na-khi soldiers of Mu Sheng-pai (Mu Sen-pe) who tried to reach the island on a raft but were upset in a gale and drowned.

The island must have been inhabited either in those days or still earlier, for when the Tsung-kuan dug the foundation for his house he found some stone sculptures deeply buried on the top of the island. One of these stones with a bas-relief of a lion he utilized as the pedestal for an incense burner before the shrine of Seng-ge ga-mu (PLATE 246).

On the highest point of the island the Tsung-kuan erected a rather nice residence with a lama chapel on the top floor, and living quarters below. An earlier-built house he renovated in 1931 and had glassed-in, at considerable expense, when it is remembered that glass panes had to be carried on mule-back by caravan for over a month from K'un-ming, the capital of Yün-nan province. In this house surrounded by a verandah with a wonderful view over the entire lake, I spent some happy weeks translating Na-khi literature in 1931–1932. Immediately back of the main building is a shrine dedicated to the mountain goddess Seng-ge ga-mu (PLATE 246). Gongs hang in the trees and prayer-flags are tied to the branches; an incense burner in front of the shrine belches forth white smoke in the morning and evening, when pine branches are burnt as offering to the mountain goddess. In the stillness of the morning and evening air an attendant strikes a gong, the deep, sonorous tones of which are carried far over the peaceful waters of the lake. At the very end of the island is a little gem of a rest or tea-house, beautiful and artistic in every way. There I also spent many happy as well as anxious weeks in 1929 when soldier-rebels were nearing this peaceful, heavenly spot. *See:* J. F. ROCK, Konka Risumgongba, Holy Mountain of the Outlaws, in the *National Geographic Magazine* Vol. LX No. 1, July 1931.

Now the island of Nyo-ro-p'u is forsaken, the man who gave life to it — was its very soul — is no more. His family moved first to Ta-lo-shui on the lake-shore, but later on returned again to the island. Since then the walls have crumbled, and the island has been turned over to pigs who are dislodging every rock and uproot the trees causing wreck and ruin. The remains of A Yün-shan (Cloud mountain), father of this peaceful little territory, who breathed his last on this blessed island on July 20th, 1933, were cremated on the summit spur of Nyo-ro-p'u, the place he loved and where he

* མཁན་སྤྲུལ་བློ་བཟང་ཡེ་ཤེས་བསྟན་འཛིན་བདང་ཕྱུག

Pai-i AE7

26 *Möng Mow to Manwaing and Bhamo*

S P 291 Shan women, and with coloured fringes hanging down on each side, while the petticoat is often of large checks of red, white and green.

S P 622 On the 13th a level road through numerous villages took us to Möng Wan, the capital of the state. We were met at the entrance to the town by the sawbwa, a boy of 10, and his two *amats* or ministers, one a Hu-nan Chinaman, the other a Möng Na Shan. All three made profound obeisances, and we went on into the town and were put up in a very good three-roomed brick house.

S P [361] [342] The place contains about 300 houses. Its narrow paved streets and closely-packed houses of soft brick make it look more like a Chinese town, but it is almost entirely inhabited by Shans. The sawbwa was at that time too young to take any part in the management of the state, and his mother, according to Shan custom, was acting as regent till he was old enough.

The next day, still marching in a northerly direction, we forded the Nam Wan, crossed the range of hills which divides the Shweli from the Taping basin at 5300 feet, descended very steeply into the Ho-hsa[1] valley, and crossed the Nam Hsa, a stream 15 yards wide, into the capital of the Ho-hsa state, a town of only 70 houses.

We were received by the sawbwa, a fine-looking old gentleman of 66, with a white moustache and quite a hooked nose. He is the same chief who is mentioned in Dr Anderson's book, *From Mandalay to Momien*, and he remembered all the names of the members of Colonel Sladen's expedition who had visited him in 1868. He said they had stayed with him a long time, and he appeared to have most pleasant recollections of their visit.

S P [302] On the 15th January a march of seven miles brought us to La-hsa, the capital of the other state into which the Nam Hsa plain is divided. The sawbwa, a man of 56, wore his beard as well as his hair plaited into a pigtail.

He had lately got into trouble with the Chinese authorities. A Shan priest, a native of Möng Cheng[2], a state lying east of the Salween, arrived in La-hsa, and on

[1] Called Hu-sa by the Chinese.
[2] Chên-k'ang in Chinese.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

of their deliberations had been that the *ch'ai* was to go to Mêng-hua and report there that I had arrived in that district. So he accordingly went his way on to the town after a last ineffectual attempt to persuade me to go there too.

One of the village police from Hsün-chien came with us as far as Tien-chung-kai, where our route left the main road, and from there we had no difficulty in getting a man, also a village policeman, to show us the way across the hills.

The road led up to the top of the range at a low gap (7,500 feet), from here down a narrow valley with steep and in some places wooded hills on either side, and finally up half a mile of stiff ascent to the village of Wu-li-hei. I put up in a very comfortable house owned by one of the principal men of the village, who lets travellers sleep there for a consideration.

The inhabitants of the place are a tribe of Lo-los called by the Chinese Mêng-hua Lo-lo or simply Mêng-hua Jên (i.e. Mêng-hua men). Their houses are built of mud and stone, all packed very closely together, and there is nothing in the appearance of the place to distinguish it from a Chinese village. They have in fact taken very much to Chinese customs and the men dress exactly like Chinamen; they can all speak Chinese, and some of them can also read and write it. The women have retained their tribal costume. Their dress consists of a sleeveless blue coat, and a blue skirt with trousers underneath it, the skirt and trousers reaching only down to the knee. The Mêng-hua Jên still use their own language among themselves, and a vocabulary that I took down in this village will be found in the pocket of the cover. They seem very well off; their houses are large, and they own considerable numbers of mules, ponies, cattle, buffaloes, and goats. This particular branch of the Lo-lo family occupy the greater part of the hills of the Mêng-hua district.

For the next two days our road led us through a mountainous country, the hill-sides sometimes bare and sometimes covered with pine forests, the inhabitants principally Lo-los. At the little village of Lu-chu-t'ang we joined into the main road from Mêng-hua, and early on the 10th we reached Sha-sung-shao, the first village in the Shun-ning district. From here there is a long bit of

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

of the Shweli, and is some 12 miles long by eight miles broad. It is full of villages and well cultivated, and is one of the largest, and quite the richest, of the plains inhabited by Chinese Shans. The town, like all the other villages of the plain, is so surrounded with bamboos and with banyan and other trees that it cannot be seen till one is close up to it. It contains 500 or 600 houses, well built of soft bricks in the Chinese style, and most of them have tiled roofs. The sawbwa's new palace is a very fine building, occupying a considerable part of the middle of the town. There is also a large monastery, and the whole place wears a greater air of prosperity than any Shan town I have ever seen. There has been a mud wall round it, but this is now all broken down. One of the sights of the place was a panther, which the sawbwa kept shut up in a cage just outside his palace. It was said to have been caught on the hills which overlook the plain. I have occasionally seen panther's tracks in Yün-nan, and no doubt they exist in many places in the province.

I was put up in the old palace, which was occupied by the sawbwa's uncle, who then had more to do with the management of the state than the sawbwa himself. He was a very pleasant-mannered and intelligent man, apparently about 50 years of age. He had travelled all over the Chinese Shan States, and had visited Ta-li Fu and Yün-nan Fu. I sent my card to the sawbwa, and he returned the call in person. He was considered too young to govern the state, and his uncle was at that time officially recognised as regent by the Chinese authorities[1]. The sawbwa had just been to Rangoon to worship at the big pagoda, and seemed much pleased with his visit.

The height of Möng Hkwan is about 3,350 feet, and it is considered too unhealthy for Chinamen to live in except in the cold weather. A good many Chinese traders come here in the winter, but they all go away in March or April. The guide who brought us down from Hsiang-ta went back home at once; nothing would induce him to sleep the night in the plain. However we were for several days in these comparatively low-lying Shan States, but none of my China-

[1] The young sawbwa assumed the government of the state himself soon after my visit.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China\AF16

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Photo by Captain W. A. Watts-Jones

Yang-jen-cn'ang, on the road from Nam-paung to Man-waing

[Plate XXV]

[Face p. 112]

& Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
Pai-i AE7

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Photo by Captain W. A. Watts-Jones

A Shan village in the Kan-ai plain

Plate XXVI

[Face p. 114]

&: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

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A house in the Hsi-lien district

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Photos by Major H. R. Davies

Bridge over the Shweli near Kai-t'ou

Plate XXIX

[Face p. 122]

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

generals and admirals looking about for an excuse for their defeat, described our men-of-war as "sea devils," against whom it was impossible for mortal men to contend.

I slept at Shun-chiang, a village of 200 houses, which is perhaps the principal place in Hsi-lien. This district consists of a plain or plateau about 23 miles long running from north to south at an elevation which averages 6000 feet. The northern half runs down the Ku-tung Ho, and is from one to three miles wide. This river then turns off eastward to join the Shweli, and the southern part of Hsi-lien is a plateau with little tributaries of the Ku-tung Ho or of the Shweli, crossing it from west to east. Along these little streams are irrigated fields, so that in going up the plateau from south to north one crosses alternately small rice plains and bits of higher-lying uncultivated ground, covered with rocks and bushes.

The hills all round are fairly well clothed with forest, chiefly of fir trees. The range to the west rises to 9,500 feet, but that to the east is lower, with gaps through it by which the streams reach the Shweli[1]. The abundance of timber is shown by the fact that all the houses are built of wood instead of the usual soft brick. The district is decidedly a prosperous one and contributes to the volume of trade to be got out of T'êng-yüeh. Fruit-growing and sheep-rearing could be carried on very successfully here.

From Shun-chiang we went on by two easy marches to Ma-li-pa, a village in the small district of T'ien-t'ang-kuan which lies at the head of the Ku-tung Ho. Here we found shelter for mules as well as men in a water-tight but very draughty temple. The district is governed by an hereditary Chinese chief, and is of no importance except for its iron mine. This has been worked chiefly by surface-diggings, but in two places there are deeper shafts, the earth being propped up by logs of wood placed close together and supported by posts. One of these goes down forty or fifty feet.

The ore is smelted near the village, and the bellows of the furnace, as at Wan-yao, are worked by a water-wheel. The softer iron is used for the manufacture of pans, but

[1] Some of these streams run into holes in this range.

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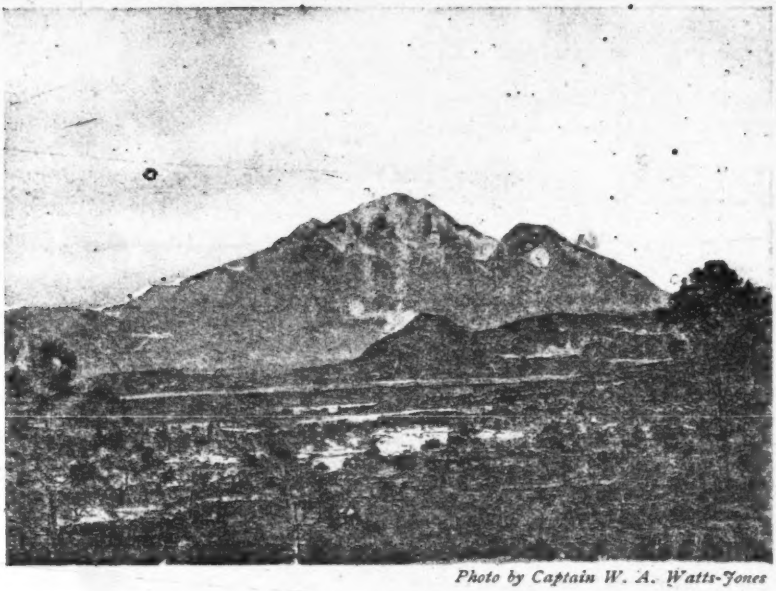

Photo by Captain W. A. Watts-Jones

The Li-chiang Fu peak, 18,000 ft.

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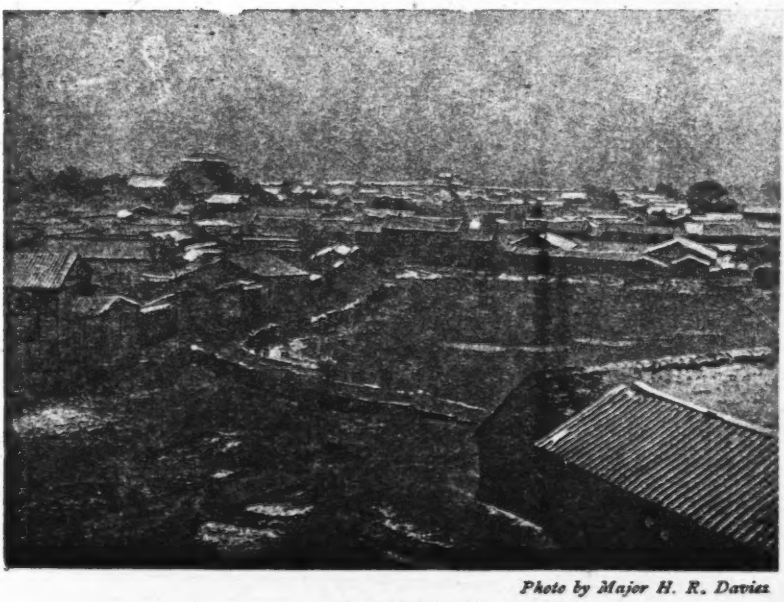

Photo by Major H. R. Davies

Yün-nan Fu

Plate XXXVI

[Face p. 154]

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
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edges with stripes of red, white, and yellow. To complete the costume a very short jacket similarly ornamented is also often worn over the other jacket.

But the most remarkable thing about these Shans is that they are not Buddhists, but spirit worshippers. They are the only non-Buddhist Shans I have ever come across, except a few scattered families of the race whom I found in northern Yün-nan and in Tibetan Ssŭ-ch'uan. They have possibly lived so far from the influence of both Burma and Siam that Buddhism has never reached them. By Buddhism I do not of course refer to the religion of China, but to the Burmese form of Buddhism which is so universal among the Shans of Yün-nan.

The houses at Mo-sha are built of soft mud bricks and have flat roofs made with timber, covered with earth. These flat roofs are a peculiarity of the Hsin-p'ing Hsien district, in which we had now arrived. Chinese, Lo-los, and Shans all build alike, and use their roofs to sit on, and also as a place to stack wood and straw. This style of building I do not remember to have seen anywhere else in Yün-nan. We slept at Ta-t'ien-fang, a village which lies up a little side valley, and is called Ho-nam-tok by the Shans.

The next morning, the 11th January, we had a very steep climb up to Chiu-ti-mo, the road at one time rising 1,400 feet in a mile. We were here wrapped in dense mist, which did not clear till just before sunset. The mist in the Red River valley is curious. Down in the plain the air is quite clear and dry. The bottom of the mist is at about 3000 feet in the morning, extending up to 5000 feet. It then gradually rises till its top reaches 7000 feet, and it does not disappear till late in the afternoon. Villages like Chiu-ti-mo, which are at about 5000 feet, live in almost perpetual damp and darkness, and the mist makes it very cold all day.

Crossing a range we reached Hsin-p'ing the next day. The place lies far from all main roads, and the populace had apparently never seen a European before[1]. They had got wind of our coming, and the whole population lined the

[1] M. Rocher I find visited this town in 1872.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

000 on the next day, the 23rd February, our road led up a very stony, little-cultivated valley hedged in by steep hills on
712 each side. Every mile or so along this road are little forts as a protection to travellers from Lo-lo raids, but they only have garrisons of two or three men each, and no one seems to anticipate any danger.

703 In one of these forts I saw some more regulations written up after the manner of those of the T'ung-an-chou army. They were as follows:—

If when ordered out to fight, any soldier says he is afraid to go—To be beheaded.

If a soldier gets too old to fight—To be discharged.

For smoking opium—To be discharged.

I have little doubt that nine-tenths of both officers and men are confirmed opium smokers.

361 Passing the little town of Mien-shan about halfway, we reached Têng-hsiang-ying in the afternoon. This is a
•342 fortified village of some 150 houses, and is the head-quarters of the major who commands all the troops in the Hsiao-hsiang-ling pass. It is built just where the narrow valley gets still narrower, and is at a height of 7,850 feet, 2,200 feet above Lu-ku, though the rise is so gradual as to be hardly noticeable. The roofs of the houses here are made of planks kept in their places by large stones placed on top of them. This is a style of roof I found not uncommon in parts of western Ssŭ-ch'uan.

000 On the 24th February we crossed the Hsiao-hsiang-ling pass. The top I made exactly 10,000 feet. There were only a few patches of snow in shady places, but the last three or four days had been sunny; no doubt in cloudy weather the whole top of the pass would be in snow at this time of year. The ascent from the south is very gradual. In fact it is, without exception, the easiest road up a high range that I have ever seen in western China. The descent on the northern side is however steep, the road falling at the rate of 1000 feet in a mile.

The top of the pass is in a saddle, so Lachman Jadu and I climbed up a hill 1000 feet higher and got a fairly good view of the country round. To the east is a mass of high and steep ranges inhabited by the Independent Lo-los.

232 *Westward from Mien-ning Hsien. The*

Neither of these tribes
791 have adopted Tibetan Buddhism. Their religion includes
563 the sacrifice of animals, I was assured by the people of No-po. The Hsi-fans I found everywhere most friendly. It is not till one gets into a country that is more under the thumb of the lamas, that obstruction begins.

563 Leaving No-po on the 11th March, we were obliged to make rather a short day as, after crossing one big spur, we still had the main range, with 6000 feet more of climbing, in front of us, and I did not think our mules would be equal to this. We slept at Mo-tzŭ-kou among the Miao-tzŭ or Mhong, a tribe which I have found scattered in small and widely dispersed communities all over western China. I had met some on the road the day before who had tried to emigrate southward, but had been driven away by the Lo-los, who considered the land in that part of the country to belong to them. In Kuei-chou province the Miao-tzŭ are very numerous and powerful, but here they are evidently too few to be able to afford to quarrel with their neighbours.

• 342 We were now getting into a more Tibetan country, and on this march saw for the first time pagodas and praying wheels. The former, some twelve feet or so high, were made of more or less conical-shaped heaps of stones with Tibetan inscriptions on them, and usually a wooden pole sticking out a little way at the top. It was a sort of rough version of the Burmese pagoda with its *hti*.

778 The praying wheel consisted of a cylinder about three feet long and one and a half feet across, made of leather, and said to contain religious writings. The cylinder was fixed on to the top of a little water wheel which, worked by a small stream, revolved continually. The whole was protected by a stone shed well roofed in. It was a work of merit, which must have cost a good deal of time and money to erect in this out of the way spot. These water praying wheels were fairly common in the Tibetan country we travelled through, and when we got into a thoroughly lama district the ordinary praying wheels turned by hand were to be seen in every house.

000 The next morning we crossed the big range, reaching the top at 13,200 feet, but to the north of the road the range attains a much greater elevation than this. The

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

Continuing our journey the next day, the 17th March, we passed through splendid forests along the course of a stream in which we found a party of Tibetans digging for gold. Leaving this valley we ascended another range, reaching the top at 14,500 feet. Lachman Jadu and I climbed up 500 feet higher and got a fine view of the surrounding country. In the distance to the north-west of us, two magnificent snow-covered peaks towered above the rest to a height that I should estimate as quite 20,000 feet.

From here we descended to K'u-lu[1], a village of perhaps 60 houses and some large monasteries, the biggest place we had seen for many days. The lamas had evidently got news of our coming, for we found a man waiting for us who showed us a house, and room to camp round it, a little outside the main village.

K'u-lu was the most thoroughly Tibetan place we had yet come across, and it was here that I saw yaks for the first time. There was one tied up just outside our camp, which presented a curious appearance in the morning, covered with icicles hanging to its hair all over. So far I had been agreeably surprised with the warm temperature, for even at night there had only been a few degrees of frost, but here at K'u-lu at 12,500 feet it was decidedly colder, and the thermometer fell to 17°.

The people here are thoroughly Tibetan in manners and customs, and very few of them understand any Chinese. They live in large well-built stone houses, calculated no doubt to keep out the cold which is probably often more severe than we found it in March.

The lamas of K'u-lu were very suspicious. They asked me to halt a day so that we might talk things over and arrange for the continuance of my journey. I did not see what in the world we had to talk about and would not agree to this.

The next morning my interpreter went to the village to see about a guide, and was asked into the monastery by the head lama. He found that dignitary having an early break-

[1] Mr Amundsen marks a place called Kang-u about where K'u-lu is. Probably Kang-u is the Tibetan and K'u-lu the Chinese name. See *Geographical Journal* for June 1900.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
Sino-Tibetan Border AE3

last steep climb entailed much dragging and coaxing of our tired-out mules.

Mi-li can scarcely be called a town, as it is practically nothing but a large monastery inhabited almost entirely by lamas and by men who work for the lamas. There are scarcely any genuine "black men" as the Tibetans call laymen. This expression, I believe, originates in the long black hair worn by the lay population, in contradistinction to the shaven heads of the monks.

A very picturesque place is Mi-li, with its well-built white houses, numbering perhaps a hundred separate buildings, situated on a steeply sloping hillside with fine woods overhanging it. The king's palace is a remarkably fine building, three storeys high, and measuring nearly 100 yards square, constructed of solid masonry, whitewashed all over the outside.

Coming from China into Tibet one cannot help being struck by the superiority of the houses of the Tibetans to those of the Chinese. The Tibetan villager erects a really solid building of stone and mud with woodwork of good massive beams, always two storeys and often three storeys high, a house that is evidently meant to last and which gives him and his family plenty of room. The Chinaman of the same class is usually content with what in comparison is a miserable shanty. The cold climate of Tibet no doubt makes a more substantial house necessary, and another reason for the contrast may be found in the tendency which the Chinese have even in villages to crowd together, so that there is no room for the building of more commodious houses.

I was not the first European to visit Mi-li, for Mr Amundsen[1], a Swedish missionary, had passed through here a year before on his way from Ta-chien-lu to Ta-li Fu. He entered the country with what one may call proper introductions, in the shape of passports from the Chinese officials and from the Tibetan ruler of Chia-la, the state of which Ta-chien-lu is the capital. He also halted some days on the Mi-li border to allow time for the news

[1] I believe M. Bonin also visited Mi-li in 1897. My road cuts the route taken by these two travellers almost at right angles, so that I did not have to go over trodden ground.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

The name Liu-t'ou-chiang is Chinese, meaning "bridge-head river," for *liu-tzŭ* is the name by which they call the rope bridges.

For five more days our road lay up the valley of the Mekong, but the going was by no means flat. The hills on both sides of the river are very steep and full of landslips, the formation being loose shale. The path keeps up on the hillside, rising in places to 10,000 feet or more, and continually crossing bare brown-looking spurs.

Between these spurs are little side streams running down from the snow-covered tops of the range, and in these little valleys the villages are prettily situated, surrounded by green fields of wheat and barley, and by pear and peach trees which were then in blossom.

The Mekong runs for the most part between steep banks and there is practically no flat ground along it. To the west is a fine snowy range, the highest peaks of which Ryder made about 20,000 feet by observations with the long-shaped clinometer.

The Tibetan inhabitants of this valley appear well off and live in an excellent climate where it does not get extremely cold. Their houses are well built, often of three storeys, the ground floor solidly constructed of stone, and the two upper floors usually of wood. The roofs are flat, made of large beams covered over with mud, and the upper storeys are built so that they cover less space than the storey below them; thus part of the roof of one storey forms a terrace or verandah to the storey above it.

On the 28th of April we reached Ya-k'a-lo, a straggling village of 100 houses. The place is important because of its salt wells which supply all this part of the country.

On our second march out of A-tun-tzŭ we had already met one French missionary, Père Bourdonnec who was on his way to Tzŭ-ku (Tse-kou according to French orthography). At Ya-k'a-lo we were to have the pleasure of finding Père Grandjean who had come from Ba-t'ang to take Père Bourdonnec's place during his absence. He took much interest in our project of getting through to Assam, though he did not give us much hope of success. We are much indebted to him for the assistance and advice he was always so ready to give us.

7: Hu K-5 (1934-) 1946 AF16 Southwest China AF16

361 hilly parts of the Basin. In the former the farmsteads are more closely spaced than are the farmsteads of the hilly areas. Each of the sub-types is sharply different from the other in structures and in general appearance.

342 361 In Chengtu Plain, most isolated farmsteads have fairly well-spaced compounds. As a rule, the structures of these farmsteads have only one story. The walls are made of mud or plaster and the roofs are either thatched with straw or made of tiles. In most cases the layout of these buildings is either "U" or square in shape (Fig. 12). Commonly they include the living quarters, animal and poultry barn, grain and straw storage quarters, implement houses, and are surrounded by high white-washed walls. Most of the farm houses are well-shaded by trees, such as the cypress, the bamboo, and the nanmu and other fruit trees (Fig. 13).

In the more hilly sections of the Basin, particularly in its peripheral areas, isolated farms are found perched on the flat surface of hills. The spacing of these isolated farmsteads is by no means regular and it is everywhere in harmony with the rugged and dissected local topography. Most of the structures in these areas are shabby-looking, flimsy affairs, of very poor quality. In most cases they have mud or brushed walls. Corn-stalks are a common covering for the roof, since both straw and rice stalks are scarce in the hilly areas and have to be brought in from the plains.

In so far as the outward appearance is concerned, most of the houses in the Szechuan Basin are characterized by projecting eaves, gracefully recurved roofs, and rich, elaborate, and well-designed roof ornaments. It is interesting to note that these characteristics are made possible because of three favorable natural conditions in the Basin. First, there is little wind in the Basin and wind storms are practically unknown, thus the fragile and extraordinarily beautiful structures and decorations need little or no protection from wind. Second, there is practically no snow to weigh down and pry off a delicate projecting eave. Third, the fact that there are frequent misty rains in the Basin makes it necessary for practical purposes to project the roof eaves over the walls in order to provide protection from the rain.

T 797 the leather bowl carrying the Rev. Amundsen pushed off from land. Again I saw only unwashed, broad-nosed, bronze faces and fantastically bright-colored clothes, all of which had before seemed so natural to me. I had become so accustomed to the cut and color of these clothes that it was not until now that I realized this was something foreign.

C 133 342 T 342 At the ferrying place the Tschanggu tenn kwan Wu had six native soldiers stationed and six more were at a small pass beyond it where not long before banditry had produced such monstrosities that the merchants dared to go only in bands of 60 strong when they transported their musk to China. In August 1904 (Kuangsü thirtieth year, seventh month, around the seventeenth day) these districts were struck by violent earthquakes over a period of several days, which caused the Tibetan buildings to collapse like a pack of cards. Not a single house between Tschanggu and Dawo was unharmed. The things that had been built up again were made by Chinese craftsmen. There were now stone walls to replace the old ones made of pebbles and loam, and the beams and supports were mortised properly, a thing which was unknown in local architecture.

C 133 The monastery and the town of Dawo were the hardest hit by the earthquakes. There was little to be seen of the monastery during my visit. When the columns of the temple swayed in the tremors, the monks had dashed into their sanctuary in order to exhort their gods, and especially their god Tamdin, through prayers to cease with their visitation. As a result, 40 monks had been killed by the falling temple. The roof plunged down so heavily on the worthy geslong, as though the structure had been a mouse trap with a brick on it. Earthquakes seem to be frequent in the border countries of Tibet. In the eighteenth Kuang sü year, that is 1892, the monastery ngGatag (Taining) which is a good day's journey southeast of Dawo, was completely destroyed. In 1896 Tschungkor gomba near Dschoma lhagan was ruined. I was also told of catastrophes at Li tang and Ba tang (1870), all of which occurred within the last generation.

T 361 797 Dawo again belongs to the Kungsar-Mazar tu se. (1) However,

1. Dawo or Dao, written sDao, is pronounced sTagu in the Kin tschuan dialect; the monastery is called sDao nimtsu gomba.

there are about 150 Chinese families living here, besides Tibetans. The former have, in the last few years, strangely enough, become

S.W. China AF16

Plate : LV.

/224C/

712

The tallest dejo tower still standing in Kin tschuan.)

●342

A darro house in Bati. (The parapets painted white with slaked lime are typical for houses in Kin tschuan.)

Plate LVI

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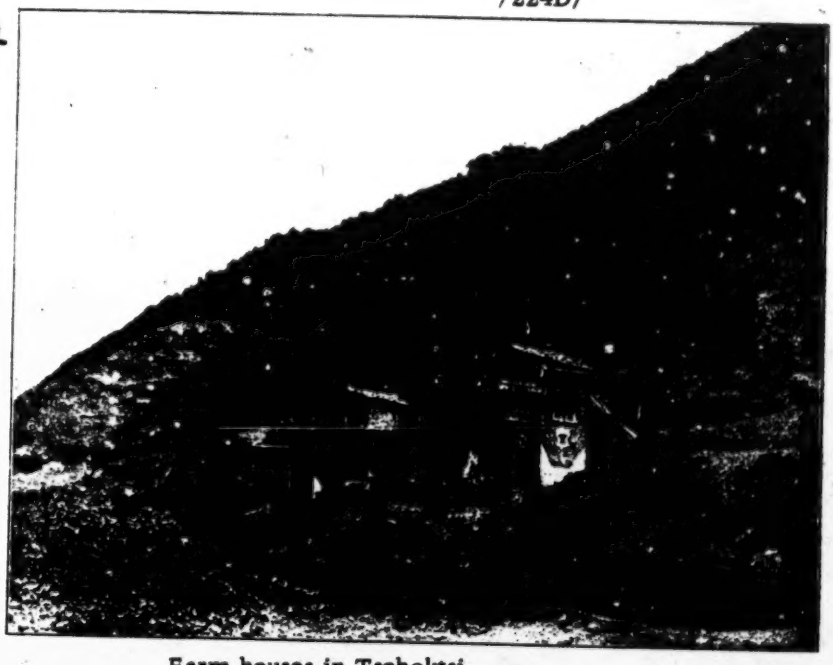

Farm houses in Tschoktsi.

House of the tu be hu in Lien ho kou. (Little Kin tschuan.)